Compiling a Sharia Indicators of Wedding Organiser

Menyusun Indikator Wedding Organizer Syariah

Arip Rahman¹, Muhammad Yusuf Ibrahim², Aisyah As-Salafiyah³, Rusdi Hamka Lubis⁴

¹²³ Department of Islamic Economics Law, Tazkia College of Islamic Economics (STEI), Bogor, Indonesia ⁴ Department of Islamic Economics, Tazkia College of Islamic Economics (STEI), Bogor, Indonesia

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ABSTRACT

The sharia wedding organizer industry is starting to provide an alternative sharia version. However, no specific index can be used as a standard for sharia compliance of a wedding organizer. This study aims to compile a sharia wedding organizing index from the perspective of Maqashid Sharia. The sharia wedding organizer index can then be used as an indicator in viewing the sharia wedding organizer. By using a literature review method, this study will collect literature in the form of postulate and previous studies as a basis for compiling an index. In calculating the weights, this study uses the Simple Additive Weighting approach. The primary basis for compiling the index is the Maqashid Sharia index theory by Al-Ghazali. The findings show that 13 indicators are used as indexes that measure the sharia of the wedding organizer. The indicators are seclusion, tradition, pre-wedding, make-up artist, prayer time, eating etiquette, food, fashion style, contract form, package options, transaction medium, music, and marriage motivations. This study is the first to compile a list of sharia requirements and rules that sharia wedding organizers must meet.

Keywords: Wedding Organiser, Maqashid Sharia, Literature Review

*Correspondent e-mail address ariprahman@tazkia.ac.id
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INTRODUCTION

Background

The euphoria of halal lifestyles is pervasive worldwide. It has become a trend in non-Muslim countries such as Europe (Wilson, 2012; Mohd Nawawi et al., 2019). It was triggered by an increase in the Muslim population in these countries, as expected by Tieman & Hassan (2015), which states that the population will increase to 2.2 billion in 2030. With such an increase, it can be imagined how considerable progress of halal. Because, only by 1.7 billion people in 2014, halal consumption reached 1.128 billion (Aniqoh & Hanastiana, 2020). Moreover, a trend also occurs in a non-Muslim country. Bonne & Verbeke (2008) and Ayyub (2014) noted that the demand for halal products increases in non-Muslim countries. It shows public interest in sharia products, mainly in Muslim countries as Indonesia, Malaysia, etc. (Norhabibah, 2011; Mathew et al., 2012; Setyowati, 2019).

It is led to the deployment of the halal industry and sharia services in the world. The interest of the product is not only focused on the banking sector or halal food. Moreover, there are many personal services based on sharia principles, such as wedding organizers. The existence of sharia wedding organizers is caused by a demand of Muslims who want to carry out their wedding procession in the Islamic way (Sundari, 2019). The market responded to the demand by a sharia wedding organizer that generally has a similar function as the usual wedding organizer serving the bride and groom’s family planning the wedding celebration.

Furthermore, sometimes, a wedding organizer is also entrusted as a mediator of families (Melati, 2010). So that, wedding organizer plays a significant role in the wedding celebration, even more for a family who want to celebrate a wedding in an Islamic way. Therefore, a wedding organizer stated itself as a sharia wedding organizer.

A wedding organizer with a sharia label has a team ready to take care of everything needed at a wedding. It starts from conceptualizing the event to coordinating all parties involved in the wedding. So this will save energy and time. On the other hand, Muslim brides try to hold an event that maintains the pious principles usually imitated during a sacred wedding.

Marriage is a legal contract between two people in Islam. The groom and the bride must consent to the marriage of their own free will. A formal, binding contract, whether oral or written, is considered essential for a religiously valid Islamic marriage and defines the rights and responsibilities of husband and wife. This is because marriage is worship in Islam with special provisions.

A standardization has not matched the spread of sharia wedding organizers. So anyone can claim to be a sharia wedding organizer. So this standardization is essential as a measure of sharia in a wedding organizer. Such as another sharia product that has its standardization (Abu-Hussin et al., 2017), this designation is expected to improve the quality of wedding organizers to conform to an ideal standard of sharia. Therefore, this study will answer the problem as explained before by compiling indicators and indexes which can be used as a sharia standard of a wedding organizer. In addition, a compilation is based on five maqashid sharia theory of Al-Ghazali, mabadi al-khamsah consisting of protection of religion (hifdz ad-din), protection of life (hifdz an-nafs), protection of sense (hifdz al-aql), protection of descent (hifdz an-nasl), and protection of wealth (hifdz al-maal) (Khatib, 2018) where a compilation is arranged by postulates using a literature review method.

LITERATURE REVIEW

Marriage

Generally, marriage is known as the legalization of the relationship between two people of different sexes. However, it can be categorized as an act of devotion that is objected to happiness and human reproduction to create a good social order (Sharmin & Azad, 2018). This tradition is important and must be preserved. Because of marriage, a society can be managed well. Moreover, humans control their population and take care of their lives.

What is more, humans are sexual beings who need an outlet. So, to keep it well, marriage becomes an important ritual to protect human life from sexual deviations that can harm a society (Abd Al-Ati, 2008). Furthermore, it can only be carried out of two humans of different sexes as a form of protection for human regeneration (Beck, 1972).

Although experts agree on marriage purposes, its definition and technical procession are diversions. For example, Ember in Foderaro (1980) states that marriage is a sexual and economic unification between a man and woman that is culturally approved, and they have to open up to each other. However, Winch (1992) defines marriage as simply culture. Nevertheless, what is interesting in his statement is the form of a relationship in marriage. He said that the relationship could be between one man and one woman, one man with two or more women (polygyny), even one woman with one or more men (polyandry). As long as the relationship is still between the opposite sexes, the relationship is legalized. Meanwhile, Islam has only approved polygyny with a maximum wife of four (Safiyanu, 2014), as explained in Q.S. An-Nisa [4]: 3.
Besides it, Au-ling indicators, especially on Al-f marriages in 2018 reached 2,016,380, an increase compared to Asia but throughout the world. The phenomenon occurs due to social realities such as (2013) also explains a, ida-t caused an increase in n. One of the main causes of the stagnation of marriage is a career, where of it becomes a deep foundati. According to Q.S, which is etymologically elaborated as istiqamah at each word's definition where al Abd Salam till Al

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Wedding Organiser

Responding to a consumer's request, wedding organizers exist to provide services of preparation and celebration of the wedding (Melati, 2010). Public interest in using wedding organizer services is also increasing. For example, Elly's Decor noted that in 2016 wedding organizer service users were 56. Up to 9% than the previous year that only reached 41 users (Sundari, 2019). The data was only a projection of consumer interest in wedding organizer services. It shows the level of interest in using the service (Purwoko, 2015).

Another interesting thing is the demand for wedding celebrations based on the Islamic way. It caused an increase in wedding organizers who claim themselves as sharia wedding organizers. Moreover, it has been developed as an attractive industry. So, it is usual if several parties take an opportunity on it (As-Salafiyah et al., 2020). Therefore, to maintain the consistency and value of sharia in an industry, determining indicators are needed, including in the wedding organizer industry.

As an illustration, Merina (2019) states that the reasons for not being a sharia wedding celebration are standing party, pre-wedding and fashion. So, it required several conditions to this. Therefore, the preparation of sharia indicators to determine the satisfaction of wedding organizers is needed. To prevent unilateral claims on the value of sharia in a wedding organizer and improve sharia standards of wedding organizers in Indonesia.

Maqashid Sharia of Al-Ghazali

A reference theory is needed as its reinforcement in compiling sharia indicators. Moreover, its study uses maqashid sharia as its main reference in compiling indicators, especially on Al-Ghazali's theory of mabadi al-khamsah. However, the concept was firstly promoted by At-Tarmidzi through his book, "al-shalat wa maqashiduhu, alwaj wa asraruh, al- 'illah, 'ilal al-syari'ah, 'ilal al- 'ubudiyah and al-fuaq" (Raisuni, 1992). And continued by As-Syatibi, Juwaehi, Ibn Taimiyah, Izuddin Abd Salam till Al-Ghazali as a main reference of current study (Ghulam, 2016).

Maqashid sharia consists of two words, namely al-maqashid and asy-shari'ah (Wehr, 1980). Musholli (2018) explains each word's definition where al-maqashid is a plural form of al-qasid or al-maqshud, defined as deliberation and objection. According to Q.S, which is etymologically elaborated as istiqamah at-thariq (straight path). An-Nahl [16]: 9.

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"It is upon Allah 'alone' to 'clearly' show the Straight Way. Other ways are deviant. Had He willed, He would have easily imposed guidance upon all of you."

Another etymological definition is al-i'timad wal amm, a reference in mukallaf deeds and adjustment of goals. Moreover, it becomes a deep foundation in facing the changing of an objective(Al-Kailani, 2000). While, the word sharia is a subject form of syara'a which mean ابن حكيم 1, the way into water springs (Bakri, 1996). Besides it, Audah (2013) also explains a
definition of sharia as al-hadad (goal), al-garad (target), al-matrub (thing of interest) or al-guyah (final goal) of Islamic law. The other definition will come up when those words are combined with maqashid sharia.

Al Izz bin Abdul Salam defines a maqashid sharia as a syari’at that aims to achieve a maslahah and prevent evil. Through it, Islamic postulates were formulated. Referring to logical thinking, it is known that the goal of Islam is welfare (Nurhadi, 2018), even though the ulama scholars) has not provided a concrete definition of it. One of the definitions is as conveyed by Ibn Ashur, which is stated a maqashid sharia as a goal (al-ma’ani) and wisdom (al-hikam) of a covenant (tasyri’). Because at the time, maqashid sharia was only a part of ushul fiqh. So, the definition exists in Ibn Ashur’s generation. A definition is in line with a state of As-Syatibi, “a sharia behavior is not a goal, but problems that lead to the existence of syari’ah” (Isma’il, 2014).

Maqashid sharia alone has spread into three, dharruriyat, hajiyat, tahsiniyat. Furthermore, a crucial problem in achieving a maslahah lies in the dharuroyat problem, which focuses on five objectives (mabadi al-khamsah), i.e., protection of religion (hifdz ad-din), protection of life (hifdz an-nafs), protection of sense (hifdz al-aql), protection of descent (hifdz an-nasl), and protection of wealth (hifdz al-maal) as explained by Ghazali, where these five things are used as a standard in achieving maslahah.

Moreover, the main reference of the current study is Al-Ghazali. So, the drafting of sharia indicators is only referred to as mabadi al khamshah. Because, for Al-Ghazali, hajiyat and tahsiniyat cannot be the hajah to establish a verdict and maslahah. So, an essential foundation of maqashid sharia is only dharruriyat. That is, protection of religion (hifdz ad-din) strengthened by Q.S. Az Zariyat [51]: 56.

"I did not create jinn and humans except to worship Me (Allah)."

The duty to protect the life is also described in hadith narrated by Al-Bukhari al-Bukhari (no. 6878), Muslim (no. 1676), Ahmad (I/382, 428, 444), Abu Dâwud (no. 4352), at-Tirmidzi (no. 1402), an-Nasâ’î (VII/90-91), ad-Dârîmî (II/218), Ibn Majah (no. 2534), Ibn Abi Syaibah in al-Mushannaf (no. 28358), Ibn Hibbân (no. 4390, 4391, 5945 in at-Tal’iqâtul Hisân ‘ala Shahîh Ibn Hibbân).

"From Ibn Mas’ud ra., he said: ‘Rasulullah saw. said, ‘The blood of a Muslim is not halal, except for one of three things: people who commit adultery even though they are married, kill the soul, and people who leaving his religion and separating himself from jama’ah (the Muslims).’

Then, Q.S. Al-Furqan [25]: 68 explains the importance of protecting life (hifdz an-nafs),

"They are ’those who do not invoke any god besides Allah, nor take a ’human’ life - made sacred by Allah - except with ’legal’ right, nor commit fornication. And whoever does ’any of ’this will face the penalty."

The third objective of maqashid sharia is protecting sense (hifdz al-aql). Because a Muslim must have a good mindset and knowledge, the Muslim or human in general can protect their religion and life. Therefore, the Prophet commanded Muslims to study their religion and science, as Sunan Iblu Majah Juz I page 81.

"Studying is mandatory for every Muslim."

The fourth is the protection of descent (hifdz an-nasl). This objective is interesting because it begs the question. Why can religion, life, and sense be protected from a descent? The rationale is that humans need a successor to achieve a maslahah.

"Do not entrust the incapable ’among your dependants’ with your wealth which Allah has made a means of support for you—but feed and clothe them from it, and speak to them kindly."

Maqashid Sharia Index

The basis of the concept of the maqashid index is the maqasid sharia which is the goal of Islamic law, namely maslahah and preventing human destruction. Generally, the maqashid index uses to measure the performance of Islamic banking. Furthermore, it is usually interpreted into nine measurement dimensions such as knowledge submission, skills improvement, Islamic banking awareness, fair returns, affordable products and services, elimination of injustice, profitability, income distribution and welfare, investments into the real sector (Mutia & Musfirah, 2017; Solihin et al., 2019).
The compilation of measurement dimension refers to Abu Zahra's theory of maqashid sharia which consists of three, such as individual educations (tuhdzib al-fard), justice (iqamah al-adl), and welfare (maslahah). However, the current study also compiles the maqashid index. Nevertheless, the function is different. The current study will compile an index to measure the sharia of wedding organizers. By using a basis of Al-Ghazali's maqashid theory, that is mabadi al-khamsah which consist of protection of religion (hifdz ad-din), protection of life (hifdz an-nafs), protection of sense (hifdz al-aql), protection of descent (hifdz an-nasl), and protection of wealth (hifdz al-maal) (Khatib, 2018)

METHODOLOGY

Literature Review Method

The literature review method is usually used to identify and appraise relevant studies to collect data (Liberati et al., 2009; Moher et al., 2009). A systematic review of data, articles, or evidence was carried out (Purwoko, 2021). So, reliable findings can be obtained in a study. The specification of a study for using a method is diverse. The one is to collect a piece of information to develop a system or academic assessment (Ramdhani et al., 2014). Even a method is rarely used in economic and business studies (Verlegh & Steenkamp, 1999; Witell et al., 2016; Snyder et al., 2016). However, the method is considered appropriate with a current study. Because the study is in line with the objective of the literature review method, that is, to synthesize the findings systematically and transparently (Davis et al., 2014).

The technique of Indicators compilation

The compilation of the indicators of the study was using a literature review method. Which are the source refers to Holy Qur'an, hadith book, and also a previous study as compose of the compilation of the indicators. Still, the arrangement of indicators refers to the maqashid sharia theory. A postulate reinforces each indicator in line with the theory. Moreover, a derivative of each maqashid sharia objective is based on the main reference and previous study.

DISCUSSION

Analysis of Indicators

Regarding the result, several indicators were found suitable to measure the sharia of wedding organizers. The compilation is based on the postulates ada maqashid sharia theory (Ghazali's maqashid sharia theory, that is mabadi al-khamsah). The concept consists of five that is the protection of religion (hifdz ad-din), protection of life (hifdz an-nafs), protection of sense (hifdz al-aql), protection of descent (hifdz an-nasl), and protection of wealth (hifdz al-maal), where each objective has a derivatives indicator with a total of 13 indicators of all objectives.

Protection of religion (hifdz ad-din) has five indicators: seclusion, tradition, pre-wedding, make-up artist, and prayer time. Protection of life (hifdz an-nafs) derivatives three indicators; eating etiquette, food, and fashion style. Moreover, the findings show that the indicator of protection of sense (hifdz al-aql) is music and art—the indicator of protection of descent (hifdz an-nasl). At the same time, the indicator of wealth protection (hifdz al-maal) consists of three things, i.e., contract form, package option, and transaction medium. As presented in table 1:

<table>
<thead>
<tr>
<th>No</th>
<th>Maqashid Sharia</th>
<th>Indicator</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Protection of Religion (Hifdz Ad-Din)</td>
<td>Seclusion</td>
<td>QS. Al-Ahzab [33]: 53</td>
</tr>
<tr>
<td>2</td>
<td></td>
<td>Tradition</td>
<td>Shahih Bukhari [7]: 6774</td>
</tr>
<tr>
<td>3</td>
<td></td>
<td>Pre-wedding</td>
<td>QS. Al-Isra [17]: 32</td>
</tr>
<tr>
<td>4</td>
<td></td>
<td>Make-up artist</td>
<td>Shahih Bukhari [5]: 4516</td>
</tr>
<tr>
<td>5</td>
<td></td>
<td>Prayer time</td>
<td>QS. An-Nisa [4]: 103</td>
</tr>
<tr>
<td>6</td>
<td></td>
<td>Food</td>
<td>QS. An-Nahl [16]: 114</td>
</tr>
<tr>
<td>7</td>
<td>Protection of Life (Hifdz An-Nafs)</td>
<td>Eating etiquette</td>
<td>Shahih Bukhari [37]: 3771</td>
</tr>
<tr>
<td>8</td>
<td></td>
<td>Fashion style</td>
<td>QS. Al-Ahzab [33]: 33; QS. Al-Ahzab [33]: 59</td>
</tr>
</tbody>
</table>
Postulates Reinforcement

The sharia objective consists of five indicators, and derivatives are explained in table 1. The indicators have been compiled in 4.1., but it has not explained the rationale of the selection. So, the rationale will be explained in this section.

1. Seclusion

In Islamic words, seclusion, called by ikhtilath, is an excessive physical contact between a man and woman who does not have a legal relationship (Mahram). If it is done without consent between the two parties, it is sexual harassment. Moreover, even though it is done voluntarily, it is still prohibited because it can approach adultery (DSI, 2015; Abbas, 2015). So, if a wedding party wants to be called Islamic, the organizer has to restrict that contact, like B.G., to greet (kissing on both cheeks). The postulate which reinforces this argument is Q.S. Al-Alhzab [33]: 53.

"Oh you who have believed, do not enter the houses of the Prophet except when you are permitted for a meal, without awaiting its readiness. But when you are invited, then enter; and when you have eaten, disperse without seeking to remain for conversation. Indeed, that [behavior] was troubling the Prophet, and he is shy of [dismissing] you. But Allah is not shy of taking its retribution. If it is done voluntarily, it is still prohibited because it can approach adultery (DSI, 2015; Abbas, 2015).

2. Tradition

Logically, the wedding party which celebrates with tradition is not prohibited. Nevertheless, the tradition has to filter to conform to Islam in a sharia context. Refer to shahih Bukhari [7]: 6774.

"Doomsday will not occur until your ummat takes the previous generation's path inch by inch, one by one. Then someone asked the Messenger of Allah Ta'ala, Do they need it like Persia and Rome? He replied, who else then?"

The postulate does not indicate a concrete decision about the traditional prohibition. Nevertheless, refer to the above postulate that following the bad tradition is a cause of a doomsday arrival. So, it will be better if the wedding party is celebrated with permissible tradition by Islam. So, it is suitable to use as a sharia wedding indicator.

3. Pre-wedding

The prohibition on pre-wedding is a form of respect to the women in Islam. Moreover, a form of prevention against adultery because Islam prohibits the slightest adultery. As stated in Q.S. Al-Isra [17]: 32.

"And do not approach unlawful sexual intercourse. I Indeed, it is ever an immorality and is evil as a way."

4. Make-up Artist

Such as a prohibition of seclusion for a guest. The choice of a make-up artist must also consider the gender factor. For a marriage to be indicated by sharia, the groom's make-up artist must be a man and the bride. This is confirmed by Sahih Bukhari [5]: 4516.

Postulates Reinforcement

<table>
<thead>
<tr>
<th>No</th>
<th>Maqashid Sharia</th>
<th>Indicator</th>
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</tr>
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<tbody>
<tr>
<td>9</td>
<td>Protection of Sense (Hijdz Al-Aql)</td>
<td>Music</td>
<td>Q.S. Luqman [31]: 6-7 SHAHIB Bukhari [4]: 3638</td>
</tr>
<tr>
<td>10</td>
<td>Protection of Descent (Hijdz Al-Nasl)</td>
<td>Marriage motivation</td>
<td>Al-Isra [17]: 32 QS. An-Nur [24]: 3</td>
</tr>
<tr>
<td>12</td>
<td>Package option</td>
<td>Q.S. Al-Isra [17]: 29-30</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>Transaction medium</td>
<td>Q.S. An-Nisa [4]: 29</td>
<td></td>
</tr>
</tbody>
</table>

Source: Islamic Banking and Finance Journal | jurnal.perisai@umsida.ac.id
Children, Allah has told us Muhammad bin Abdulrahim. Has told us Harun bin Ma'ruf. Has told us Abdullah bin Wahh. Has reported to me Ibn Juraij, that Al Hasan bin Muslim. Had reported to him from Thawus. Ibn Abbas RA. he said; I have participated in the 'Eid al-Fitr prayer with the Messenger of Allah -peace and prayer of Allah be upon him-. Abu Bakr, Umar and Uthman, so all pray first before the sermon. And after praying, then they deliver the sermon. When the Prophet sallallahu 'alaihi wassalam descended, I saw him instructing men with their hands to sit down. And after that, he walked with Bilal past them until he reached the place where the women were. Then he read: "O Prophet, when women believers come to you to pledge that they will not associate Allah with anything, whether with anything, will not commit adultery, and will not kill their children, and will not do any lies ..." (QS. Almuntahanah 12), until he finished reading the verse in its entirety. After that, he said: "You are all above that promise." Then one of the women answered, "Yes, O Messenger of Allah." While the others were silent, Al Hasan did not know who that woman was. Finally, the women gave alms, while Bilal spread his clothes, while they threw their bracelets and rings into Bilal's clothes.

5. Prayer Time

The important thing of protection of religion is prayer. So, even though in a celebration, the people must pay attention in a prayer time. Allah Ta'ala has mention it in Q.S. An-Nisa [4]: 103.

"And when you have completed the prayer, remember Allah standing, sitting, or [lying] on your sides. But when you become secure, re-establish [regular] prayer. Indeed, prayer has been decreed upon the believers a decree of specified times."

6. Food

Food is an important thing as a means of protection of life. The protection is implemented through a halal lifestyle. It aims to protect the life of a Muslim so as not to violate the covenant of Allah. Therefore, to protect sharia in the wedding celebration, a Muslim has to ensure the halal of the food. So, halal catering is one indicator to measure the sharia of wedding organizers.

"Then eat of what Allah has provided for you [which is] lawful and good. And be grateful for the favor of Allah, if it is [indeed] Him that you worship." (An-Nahl [16]: 114).

7. Eating Etiquette

Apart from the food, eating etiquette is a respectable culture of a Muslim. Where a Muslim does not allow to eat while standing, this is Muhammad's saw teaching and shows how good a Muslim is. Refer to shahih Bukhari [37]: 3771.

"The Prophet saw. strictly forbade standing drinking."

8. Fashion Style

Then, fashion is one of the Muslim lifestyles. By wearing clothes following Islamic guidance, people will be reluctant to Muslims. One of the honors of a Muslim lies in the way of dress. Moreover, it prevents a Muslim from being harassed by others. So, Allah commands it in Q.S. Al-Ahzaab [33]: 59.

"O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful."

9. Music and Art

As a form of protection of sense, it is expected in Islamic wedding does not sound off music and how the bad art like art that contains idolatry and music that contains a lyrics or appeal to adultery, immorality etc.

"And of the people is he who buys the amusement of speech to mislead [others] from the way of Allah without knowledge and who takes it [i.e., His way] in ridicule. Those will have a humiliating punishment. And when Our verses are recited to him, he turns away arrogantly as if he had not heard them, as if there was in his ears deafness. So give him tidings of a painful punishment." (QS. Luqman [31]: 6-7)

It is even better to leave it at the wedding celebration. As a hadith of shahih Bukhari [4]: 3638. "One time, the Prophet saw and entered when I was married. Then he sat on my bed, as you sat from me. Then the enslaved women hit the tambourine and remembered the privileges of soldiers who died during the Battle of Badr. Then one of them also said: And there is a Prophet in our midst, who knows what will happen tomorrow. So he said: Leave this phrase, and say what you want to say"
10. Marriage Motivation

One of an objective of marriage is to protect a descent of family. So, to note is that Islam does not allow marriage with adultery. It means if the bride and groom were committed adultery and the bride has pregnant before the wedding, then the marriage is invalid. Therefore, a wedding organizer should be careful in that case. It is the main thing to determine whether the wedding is Islamic or not and impacts the validity of the marriage. Even the position of the fornicator is humiliated by Allah, as explained in Q.S. An-Nur [24]: 3.

}\textit{The fornicator does not marry except a [female] fornicator or polytheist, and none marries her except a fornicator or a polytheist, and that [i.e., marriage to such persons] has been made unlawful to the believers."

11. Contract Form

When discussing sharia, it is not only a wedding concept. The contract form is also must be considered to sharia. It aims to protect the wealth of getting mixed up with vanity. Allah says in Q.S. An-Nisa [4]: 29.

\textit{O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves for one another. Indeed, Allah is to you ever Merciful.}

12. Package Option

Then, the sharia indicator of wedding organizers in the protection of wealth is a package option. When an organizer proposes an option of service, the cost must be affordable because marriage is a problem of humanity. So, apart from a business aspect, the wedding problem is also a part of social responsibility. Refer to the \textit{fiqhiyah} branch principle (\textit{qawa'id al-fiqhiyah}) of As-Suyuti [80] (Duski, 2019).

\textit{Prioritising other people in matters of worship is makruh and in matters other than (world affairs) is to be liked".}

The principle supported by Q.S. Al-Isra [17]: 29-30.

\textit{And do not make your hand [as] chained to your neck or extend it completely and thereby become blamed and insolvent. Indeed, your Lord extends provision for whom He wills and restricts [it]. Indeed He is ever, concerning His servants, Aware and Seeing."

13. Transaction Medium

The last key indicator of a sharia wedding organizer is a medium of transaction where the sharia financial system must support the sharia business. If the wedding organizer uses a sharia bank or another sharia financial service, it can be concluded that the wedding organizer has become sharia. They provided that the other twelve conditions were fulfilled. Moreover, the use of these services is mandatory. The basic postulate is a reinforcement of this statement and contract form. Where the argument is considered to Q.S. An-Nisa [4]: 22. However, this is also supported by many arguments, such as the prohibition of usury and other crucial illegal transactions in sharia, such as Al-Baqarah [2]: 275-279, Al-Maidah [5]: 90-91, and much more.

CLOSING STATEMENT

Conclusion

The current study is limited to compiling indicators to measure the sharia of a wedding organizer. The compilation is based on the theory of maqashid sharia Al-Ghazali is \textit{mabadi al-khamsah} and adjusted to the maqashid index system. The finding shows that 13 indicators are derivatives of the five maqashid sharia objects where protection of religion (\textit{hifdz ad-din}) has five indicators: seclusion, tradition, pre-wedding, make-up artist, and prayer time. Protection of life (\textit{hifdz an-nafs}) derivatives three indicators; eating etiquette, food, and fashion style. Moreover, the findings show that the indicator of protection of descent (\textit{hifdz al-aql}) is music and art—the indicator of protection of descent (\textit{hifdz an-nasl}). Furthermore, the indicator of wealth protection (\textit{hifdz al-maal}) consists of three things, i.e., contract form, package option, and transaction medium.

Implication

As explained above that, the study is only a theoretical concept. Moreover, the theory is expected to be used in further study. Researchers suggest that the further researcher examine the validity of indicators by a quantitative approach. Alternatively, use the indicator to measure the sharia of wedding organizers as field research. It is useful to know how many
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sharia wedding organizers operate in a region or even analyze the sharia of a wedding organizer who claims to be a sharia wedding organizer.

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